

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 13, Vol. XXVII.

Saturday, April 1, 1865.

Price One Penny.

THEATRES AND THEATRICALS.

(From the Deseret News.)

For various reasons, I have felt to make public my views respecting theatres and theatrical performances. It is well known that we have a theatre here in our city, which has been erected for the purpose of representing the drama, and portraying upon the stage, in mimic form, such representations of human life and character, and the world around us, as would instruct and please those who might frequent it to spend an evening. I recognize in the theatre an institution that, under judicious guidance, can be used with very happy effects for the benefit of the people. There are wants of our common nature which he, who would seek the happiness and enjoyment of his fellow-beings, and to govern them properly, would not do wisely to ignore. One of these is the desire for, and necessity of recreation. Bigots and sectarians may scout the idea, of such a desire of our nature needing gratification—they may denounce its indulgence as something improper and highly reprehensible, especially under, as they would say, the higher law of the Gos-

pel; but despite of all these reasonings, and the repression which is not unfrequently practiced to carry them into effect, the great fact still remains unaltered, that man is so constituted that, in order to enjoy perfect health and a happy existence, he should have recreation and relaxation—he should have the opportunity occasionally afforded unto him, of unbending and dismissing from his mind those cares of business which, if continually indulged in, might, as he is now constituted, prove oppressive to him. If the people cannot gratify this desire or want legitimately, and in accordance with the recognized usages of the society with which they may be associated, many will seek its gratification illegitimately, and in violation of, and in opposition to, those usages. In this way many persons are driven into open opposition to the views of society, or if not into open opposition, they are frequently made hypocrites by doing that in secret, which the fear of the disfavor of their fellows would deter them from doing openly. Thus, through a misconception of man's

wants, and the will of Deity respecting him, thousands of persons in the world are led into sin, and indulge in reckless practices, who, if they were properly trained, might become useful and honored members of society.

With the light which has been revealed unto us, as Latter-day Saints, respecting the will of our God concerning man, and also respecting man's own organization and nature, we cannot blindly shut our eyes, and pass these things by as matters of no importance. It is the duty and the privilege of the Priesthood, to teach the people what is right upon these points, and how they can enjoy innocent amusements without sinning, and also point out unto them any and every danger which may menace them in this direction. It is their privilege to take the initiative in all these matters, not holding themselves aloof from the people over whom they are appointed teachers and shepherds, but joining with them in their recreations, and restraining by their example, influence and presence, everything that is improper, or that would have an evil tendency.

It has been with these views that I have encouraged the representation of plays among us. We found ourselves here in the midst of these mountains. Our history gives to the world the reasons of our being here. When we reached here, we were far removed from civilization, (so-called,) and were thrown upon our own resources. We have had to form our own society, and to depend upon ourselves for our own amusements. The theatre in this city has been built for the sole purpose of furnishing recreation and amusement, for the citizens of Great Salt Lake City and this Territory. In erecting it, this object was expressly kept in view. Neither the theatre itself, nor the representations on its boards, were intended for any other purpose. It was desirable that a suitable place might be provided, where the laboring classes—those whose bodies and brains were wearied with toil and close application to business—could enjoy a few hours, occasionally, in innocent amusement. Such a place this theatre was intended to be—a place in every respect suitable for Saints to visit, and

where good thoughts would be inspired, and where nothing would be seen or heard, that could shock or wound the feelings of the most chaste and delicate man, woman or child—a place, in fact, where holy angels could be, and where the Spirit of God would reign, and its influence be felt by every person who should enter it. With us the theatre should be kept as pure, and as completely free from everything that could defile it, as our home sanctuaries. No impropriety of language or gesture, nothing wicked, or that would be likely to lead to wickedness, should ever be permitted there, or countenanced in the least; but the actors should be pure in heart—men and women who, in all their representations, would use proper language. All such expressions as "I swear," or "By Heavens," and the name of the Deity, and every other sacred word, should be carefully omitted in plays, and other words be substituted in their stead. The distortion of the muscles of the face and body, and everything that would not produce pleasurable emotions in the minds of the audience, should also be studiously avoided upon the stage. Such unnatural contortions, and ranting and raving, are painful to witness, and are not true to nature, and afford no correct idea of the characters represented; for it is not to be supposed, for a moment, that persons in real life would be such exaggerations of everything human.

On this account, I have ever felt a strong repugnance to the employment of men and women upon our stage, who have been in the practice of following the customs or common habits of the civilized world, and, also, to the representation of plays in which murder, and the exhibition of the evil passions and the display of villainy, form a prominent part. The representations of plays of this character do not convey pleasure, life or animation to those who witness them, especially to the youthful mind, but have a directly opposite effect, and arouse feelings which should never be called into being—a sense of gratification at the sight of murder, and the execution of revenge.

In having our brethren and sisters

et upon the stage, I have had in view their development in native refinement and grace, and in those qualities which would improve themselves, and give zest to their performances, and have an elevating and pleasurable effect upon their audiences. If, with theatre conducted upon this plan, raising and developing the talent which we have in our midst, there is not sufficient attraction for our citizens, then the object for which the theatre was erected has not been accomplished. It is plain, that with our knowledge and clearly-defined views upon these subjects, we cannot take any other course than this, and be justified. We cannot descend to the level of the picked world, and copy after their fashions, and escape sin. When our actors perform in that spirit which they should ever have, their performances will always be pleasing and interesting to true Latter-day Saints, and their acting will be attractive to every well-disposed man and woman of correct taste. It is true that if their performances were to be measured by the standard of acting in the world, they might not bear close criticism; but is that standard a correct one? Is it not possible for our performers to develop a taste which shall be peculiar to us, and be in conformity with our views respecting the stage and its influences? We know that there are plays, which are not objectionable when put on the stage in some communities, that would be unsuitable for representation here. The moral

sense of our community should be shocked, by witnessing the performance of certain classes of plays; and if such were persistently put upon the boards, either the people should discontinue their attendance, or they would gradually become demoralized. A style of acting, also, that in other places would meet with commendation and applause, should not experience such a reception here.

The addresses of our Elders to the people, when judged by the world's standard, are not accepted as specimens of oratory; yet they have an effect upon the hearts of the people which the most finished oratory, unaccompanied by the Spirit which pervades and attends them, fails to have. So, also, with our efforts to instruct, please and amuse one another by means of the stage, and in all our other social amusements and pleasures. Though we may not conform to the standard of the world, it is our privilege, nevertheless, to have that Spirit with us that will cause light, and peace, and joy, and a feeling of satisfaction to fill our bosoms; and the honest stranger, when he joins with us in our recreations, and witnesses the performances of our actors, will be so pleased with the Spirit which he will feel, that he will not stop to notice the faults, or to criticise unfavorably the acting. This has been the case in the past, and it will continue to be so, if we act according to our knowledge.

BRIGHAM YOUNG.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER, ON
SUNDAY, FEBRUARY 26, 1865.

(Reported by Elder G.-W. Mousley.)

Present on the Stand—Of the Presidency of the European Mission, Brigham Young, jun.; Elders Abram Hatch, President of the Manchester District, George W. Grant, President of the Manchester Conference, Septimus Sears, President of the Liverpool Conference, R. N. Russell, President

of the Preston Conference, Joseph H. Felt, Benjamin Stringam, President of the Bedfordshire Conference, Geo. W. Mousley, Travelling Elder in the Manchester Conference, and William H. Shearman and John V. Hood, of the MILLENNIAL STAR Office.

10. 30., a.m.

After singing and prayer, Elder Grant expressed the gratification he felt at meeting with the Saints, and in knowing that the Conference was in a prosperous condition, and the principles of the Gospel spreading amongst the honest hearted throughout the District.

Elder G. W. Mousley, in representing his field of labor, said he felt happy in being connected with so good a people as the Latter-day Saints. He exhorted them to unity of mind and thought, so that they might be blessed by every word, proceeding from the lips of the servants of God.

Elder B. Stringam said, he had derived much benefit from his travels in this country, and his associations amongst the Saints. He found many who had obeyed the truth, and at intervals met with those who had tasted the good things of the Gospel, and then fallen away. He spoke of the causes which lead to apostacy; and the necessity of humility and faithfulness, in order that the Spirit of God might dwell in the heart. When neglect of duty began, the seeds of apostacy were sown; and all required to be diligent in their labors, and obedient to the Priesthood that rules and controls, in the Church and kingdom of God.

Elder R. N. Russell said, he rejoiced in the knowledge of that God who had created, and was upholding all things; and in the Gospel of peace and salvation He had sent to earth. He hoped the time would soon draw nigh, when its principles would cover the earth, and when men would know God aright, and worship him in spirit and in truth.

Elder S. Sears remarked, that the testimonies which had been borne did him good, because they shewed him that others had the same knowledge as he had. The kingdom of God was now established upon the earth, the coming of Christ was drawing nigh, and a great work had to be performed in preparing a place for him to come to. Those who have embraced the Gospel, know by the Spirit of truth, that the time has come when God would set his hand again the second time, to recover his scattered people.

His Spirit produces love, and unity, and consolation, under trial and affliction.

After singing and prayer, Conference adjourned until half-past two.

2. 30. p.m.

A Financial and Statistical Report of the Conference was read, and approved of.

Elder Abram Hatch then presented the Authorities of the Church, who were unanimously sustained in the usual manner. He then expressed his gratification at meeting amongst the Saints, and listening to the instructions imparted to them. The professions of Latter-day Saints were greater than those of any other people, and therefore their exertions in doing good ought to be greater likewise. The kingdom of God and its righteousness, ought to be foremost in the mind of every Saint, and if so, and they practiced the principles of virtue and holiness, great would be their reward.

Elder Joseph H. Felt said, he was truly glad to have another privilege of meeting with the Saints in Manchester. If anyone had not a testimony of the truth, they could gain it by living up to their covenants. Apart from the Gospel, there was nothing worth living for. The knowledge it bestows upon man, fills him with peace and happiness, and if persevered in, will bring down the blessing of God upon the world.

President Brigham Young jun. said, it was one of the greatest desires of his heart, to tell all mankind that he had the truth. He knew that the kingdom of God was established upon the earth, and that it would never more be thrown down. The angel had committed the Gospel again unto man, and the Priesthood was restored for the salvation of the world. Every man and woman have their own salvation to work out, as it is an individual thing. The principles by which we have to gain it, are pure and unadulterated, still it is not the work of a moment. We require to prepare our minds carefully for the reception of the good seed, and after it has been sown, allow it to mature gradually, until it blossoms and bears fruit. II

we ever are saved in the kingdom of God, it will be upon this earth. It is here where we have to lay the foundation, upon which to rear the superstructure of our happiness, and where we will learn things pertaining to the Gospel, and be prepared to enter into that thousand years rest, which remaineth for the people of God. The sayings of the servants of God are being fulfilled day after day; and although the world oppose, if we drive from our minds all evil passions and principles, the Adversary can have no power over us, and we will be instrumental in advancing the purposes of God, in proclaiming his Gospel, and bringing mankind into a knowledge of the truth.

Conference adjourned by prayer, until six o'clock.

6 p.m.

After singing and prayer, Elder John V. Hood addressed the meeting, taking for his text the 29th chap. of Isaiah, verses 13—17. After speaking of the design of God in sending man unto this earth, and the nature of the plan devised for his salvation, he shewed the entire absence in the world of the pure principles of the

Gospel, and the necessity existing for such events transpiring, as were spoken of by the Prophets. He then compared the doctrines taught by Jesus and his Apostles, with those taught by the Latter-day Saints, showing the harmony and close connection that subsisted betwixt them, and pointed to the fact that the results which marked the reception of the Gospel by man anciently, were visible now. He bore testimony that the ancient Gospel was restored in all its purity, and with all its gifts and graces, and that in proportion as its principles spread and increased, the words of the Prophets would be fulfilled, the restitution of all things commence, and the knowledge of the Lord cover the earth, as the waters cover the channels of the mighty deep.

Conference dismissed by singing and prayer.

During the whole of the day, a good spirit prevailed, and the meetings having been advertized through the public press, the large hall was filled to overflowing in the evening, many strangers being present, who evinced marked attention to the principles advanced.

EFFECTS OF WORKS OF FICTION UPON THE MIND.

BY ELDER JOHN V. HOOD.

The advancement of the age in arts and sciences, the promotion of plans for the elevation of man, and the great facilities afforded for the diffusion and acquisition of knowledge, although attended by beneficial results, have also been the means of giving to these so inclined, opportunities to misdirect their time and talents, which in the absence of those modern improvements, they could not have gained. The progress of the world in learning and wisdom, has been marked by a corresponding increase of crime and ignorance, which did not exist in days of so-called barbarism and darkness; and all efforts and struggles to stem the rapidly increasing and advancing torrent, seem to be fruitless

and abortive. One of the principal means adopted to improve the mind of society, has been by books; and hence the whole nation is flooded with literature of every imaginable description. The discoveries of the man of science, the deductions of the philosopher, the plans of the politician, the arguments of the theologian, the strains of the poet, the aneering of the infidel, and the dreams of the romancist, are by this means scattered broadcast over the face of the land, each finding their votaries and followers, sending forth their streams of powerful influence for weal or woe, diffusing the blessings of heavenly truth and holy beauty, and scattering the curses of error and moral desola-

tion: The modern thirst for reading is characterized more by its superficiality, than its solidity and depth. The poorest must have a cheap library out of which he can read, and one or two cheap journals which he can devour. Every diversity of sentiment and interest is represented by those works, and often, instead of being conducive to, they retard the progress of what ought to be the highest and most important interests of all. If any principle is presented in a pleasing and attractive manner, it is more apt to receive attention, than if it appeared in an abstract form. Eastern nations exhibit a fondness for this, both in their philosophy and theology. Thus Jesus, knowing the partiality of the Jewish mind for allegory, clad the truths he wished to present to the people, under the guise of parables, and thus secured attentive listeners. The mind is oftentimes reached through the medium of the senses, and scenes from nature, or history, transferred to the panoramic canvass, often give a better understanding of their location, or the incidents to which they refer, than would any written account. And so, in our own day, people seem to labor under a mistaken notion, that by the study of novels and romances, they will gain a clearer knowledge of history, of human nature, and the moral sentiments of the heart. This taste once encouraged, requires to be fed continually, and in proportion as it increases, becomes more vitiated, until it occupies the mind entirely, unfitting it for the performance of its legitimate duties. The great fault is, that in those works a charm is thrown around robbery, murder and seduction. They pander to the sickliest curiosity and the basest passions. Vice is tricked out in all its alluring attire. The reader is conducted through dissolute scenes of fashionable life, or his sympathies are enlisted in favor of some desperado, whose hair-breadth escapes have thrown an air of romance around his life of crime and infamy. Even when we ascend to the higher class of fiction, we find the same spirit prevailing, entirely antagonistic in its nature to the spirit of truth. False and extravagant notions of society are indulged

in; heroes are portrayed whose counterpart never existed, and who are placed in circumstances impossible and absurd, while the threads of thought (in the way of warp and woof) running throughout the story, embody no truth, and are often used for the specious purpose of introducing some false moral, or social principle. If we turn to the religious world of letters, we find that modern Christianity is also presented to the mind in the form of fictions, in which are depicted things which neither have had, nor could have had an existence, save in the imagination. Fanciful histories of so-called Christians, chapters from the lives of converted pugilists, reformed clowns and sanctified colliers, are paraded to the world, and this is supposed will be one of the chief means that will lead to its evangelization! If the lives of robbers and murderers, instead of reducing swell the lists of crime, because of the false halo thrown around their actions, so, religious fiction, instead of leading men to the acquisition of good and holy principles, will foster within them nothing but indifference and neglect, while they lay the flattering unction to their souls, that if they cease sinning when being religious becomes more profitable, they will be lauded as paragons of virtue and holiness, "brands snatched from the burning."

Those who are addicted to novel reading, generally begin it as an innocent and harmless amusement, while it too often ends in a degrading passion. Its votaries are perfectly unable to cope with the duties of life. Living in a world and among scenes engendered in their own heated imaginations, they cannot descend to battle with temptation and trial, to fulfil the measure of their creation, and through overcoming all things, inherit all things. The memory, too, becomes weakened, the intellect impaired; while the reasoning and reflective faculties, through lying dormant, lose all power and energy, and the unhappy victim becomes but the shadow of his former self.

It is incumbent upon all, to whom are entrusted the care and education of the young in this Church, to guard

against the spread of this evil. Were a correct taste fostered in their minds for the good and the true, it would continue to increase, until they became living embodiments of the truth. The ancient and modern revelations given by God, and the teachings of his servants, are the best guides to a proper knowledge of life, and the springs of action in the breast of man. Youth may be styled the keystone of the grand arch, of the Church and kingdom of God. Upon it the whole weight of the superstructure rests, and as by a well known law in mechanics, the pressure, although not passing directly over, is transferred to the centre, so, although the burden does not press upon the young directly, it does so indirectly; and upon the formation of their character now, (and that character is partly moulded by their education) will depend whether the rising generation prove themselves worthy of their worthy sires, grapple with the stern realities of life, and achieve a victory over sin and Satan; or whether they dwindle down into imaginative enthusiasts, without an object for which to live and labor!

The Lord, in a revelation given through the Prophet Joseph Smith, speaking unto his servants, says, "I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye dili-

gently, and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass: things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and kingdoms, that ye may be prepared in all things, when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

If the Elders will carefully study this, and strive to comprehend all things necessary for the building up of Zion, and the advancement of the purposes of God, then strength of mind and purity of character will spread over the world, everything militating against the design of the Gospel be banished away, and a literature spring into existence, consecrated wholly to the one grand end, omnipotent on the side of truth and righteousness, and like the bells of the horses, and the pots in Jerusalem and in Judah, having inscribed upon it, HOLINESS UNTO THE LORD.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 184.)

HISTORY OF WILFORD WOODRUFF.

[FROM HIS OWN PEN.]

June 18.—We called at the Harmony mission, and had an interview with the President, a Presbyterian minister. Although it was near sundown, he would neither give us anything to eat, nor lodge us, because we were "Mormons." It was fifteen miles to the nearest house, which was Jerrew's Indian trading house. We asked the minister to direct us there.

He gave us directions, but the Spirit said to me he was deceiving us. I asked him three times, and he declared he was telling us the truth. We followed his directions, and we came to the Osage river swamp, where we were lost in the darkness of the night. We followed the river, but as it is very crooked, we made but little progress. After travelling through mud and water for one hour, we concluded to go out on the open prairie, and lie down in the grass until morning; but when we got out into the prairie, we heard the Osage Indians' drum and shout at the trading house, as they

were having a pow-wow. As we approached, we were met by a dozen large savage looking dogs; they smelt us in a friendly manner, but did not attempt to bite nor bark. We arrived about midnight, covered with mud, hungry and weary, and were kindly received and entertained for the remainder of the night by Mr. Jerrew, who had an Osage squaw for a wife; she prepared us a good supper,

but marvelled that we did not drink coffee. She proffered us their best bed, which was highly ornamented, but we declined her kind offer, as we were wet and mudddy. She made us a good bed of mackinaw blankets, before a large fire, and we slept comfortably. May the Lord reward both Mr. Jerrew and wife, and the Presbyterian minister, according to their deserts.

To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 1, 1865.

MODERN PROPHECY AND ITS FULFILMENT.

(Continued from page 190.)

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✓ We now make the following extracts from an address delivered by Elder Orson Hyde, in Great Salt Lake City, on the 4th of July 1854:—

"So sure and certain as the great water-courses wend their way to the ocean, and there find their level,—so sure as the passing thunder-cloud hovers around yonder Twin Peaks of the Wahsatch Mountains, and upon their grey and barren rocks pour the fury of its storm, just so sure and certain will the guardian angel of these United States fly to a remote distance from their borders, and the anger of the Almighty war hot against them, in causing them to drink from the cup of bitterness and division, and the very dregs, stirred up by the hands of foreign powers, in a manner more cruel and fierce than the enemies of the Saints in the day of their greatest distress and anguish; and all this because they laid not to heart the martyrdom of the Saints and Prophets, avenged not their blood by punishing the murderers, neither succored nor aided the Saints after they were despoiled of their goods and homes. Would to God that we could forget this part of our experience in the land of our fathers! But we cannot forget it. It is incorporated in our being. We shall carry it to our graves, and in the resurrection it will rise with us. Had the United States been as faithful a guardian to the Latter-day Saints, as the angel of God has been to them, she would never know dissolution, nor be humbled in dishonor by the decrees of any foreign powers."^a

We also extract the following from a letter written by him in Great

Salt Lake City, January 1, 1862, to the editor of the *Missouri Republican*, and published in that organ on 3rd of February following:—

"You have scarcely yet read the preface of your national troubles. Many nations will be drawn into the American maelstrom that now whirls through our land; and after many days, when the demon of war shall have exhausted his strength and madness upon American soil, by the destruction of all that can court or provoke opposition, excite cupidity, inspire revenge, or feed ambition, he will remove his head-quarters to the banks of the Rhine.

* * * Be it remembered, and let all the world know that the 24th chapter of Isaiah's prophecy is now on the tapis for fulfilment. Read it, all ye nations: consider it, all ye people. Ye kings and ye rulers of nations, read! and behold your punishment, in part! The day of your visitation is at hand; and no diplomacy can enable you to dodge it, or evade its imperative demands. 'Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him.'

In order that the circumstances attending the expulsion of the Saints from Missouri, may be properly understood, we will now go back a little and quote the resolutions framed and executed by the inhabitants of Jackson county, published in the *Western Monitor*, Fayette, Missouri, on the 2nd of August, 1833. The report states that a meeting at which between four and five hundred persons were present, was held to adopt measures to rid themselves of the "Mormons," and that the following resolutions were submitted to the consideration of the meeting, and unanimously adopted:—

"Of their pretended revelations from heaven—their personal intercourse with God and his angels—the maladies they pretend to heal by the laying on of hands—and the contemptible gibberish with which they habitually profane the Sabbath, and which they dignify with the appellation of unknown tongues, we have nothing to say; VENGEANCE BELONGS TO GOD. But as to the other matters set forth in this paper," (referring to the fears expressed by them that through the Saints gathering and concentrating themselves together, the civil government of the county would fall into their hands, and the municipal authorities be Saints, or persons wishing to court their favor from motives of interest or ambition) "we feel called on by every consideration of SELF-PRESERVATION, GOOD SOCIETY, PUBLIC MORALS, AND THE FAIR PROSPECTS THAT, IF NOT ELASTIC IN THE GERM, await this young and beautiful country, at once to declare, and we do hereby most solemnly declare:—

'That no 'Mormon' shall in future move and settle in this county. That those now here, who shall give a definite pledge of their intention, within a reasonable time, to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property, and close their business, without any material sacrifice.

That the editor of the *STAR* be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration; and upon failure, prompt and efficient measures will be taken to close the same.

That the 'Mormon' leaders here, are required to use their influence in preventing any further emigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions. That those who fail to comply with these requisitions, be referred to those of their brethren who have the gifts of divination and of unknown tongues, to inform them of the lot that awaits them."

The committee then called upon several of the brethren, who wished time to

communicate with the Prophet Joseph, who was then in Ohio. This was refused, and within two hours from the adoption of the above resolutions, the mob proceeded to destroy the house containing the printing establishment, take possession of the materials, destroy papers, turn the inmates out of doors, and inflict brutal violence upon several of the brethren. Three days afterwards, the mob again assembled, armed with weapons of war, and bearing a red flag; whereupon the Elders, led by the Spirit of God, and in order to save time, and stop the effusion of blood, entered into a written treaty with the mobbers, to leave the country—one-half to depart by the 1st of January 1834, and the remainder by the 1st of April following. In flagrant violation of this treaty, however, the mob again collected on the 31st of October, and proceeded, by a series of outrages of the most diabolical character, to drive the Saints from their homes in that county; and from that time they continued their persecutions, driving the Saints from one county to another, destroying houses, violating women, whipping and murdering men, and even children, until they finally forced them, in the year 1839, in the depth of winter, and amidst the most heartrending sufferings, to seek refuge beyond the limits of the State.

In December 1833, the Lord, for the comfort of his Saints, gave a revelation through the Prophet Joseph, in which He said,—“Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the Governor; and if the Governor heed them not, let them importune at the feet of the President; and if the President heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation.” In obedience to this revelation, the Saints sued at the feet of the judges of Missouri, for that protection and redress which the laws guaranteed to them; but they met only with insult and abuse. They next applied to the Governor, setting forth their wrongs in a simple but most touching manner; the answer they received from him was, an order for their extermination or expulsion from the State. In the winter of 1839-40, the Prophet Joseph, accompanied by several brethren, went to Washington, to “importune at the feet of the President” for a redress of the grievances which the State of Missouri, in the persons of her Governor and judges, had refused to listen to. A memorial was presented to Congress, setting forth, in detail, the persecutions, imprisonments, mobbings, plunderings and murders, inflicted upon the Saints by the Missourians, but no notice was taken of it, and President Martin Van Buren replied,—“Gentlemen, your cause is just, but we can do nothing for you.” The Saints, having now done all that they could, and all that the Lord had required them to do in the matter, committed their cause into His hands. How prophetic were the words used by the Missouri committee—“Vengeance belongs to God.” The sequel proves that the Lord has indeed “come forth out of his hiding place, and in his fury vexed the nation.”

Again, in June 1834, the Lord said,—“Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints.”

At the time these predictions were uttered, nothing could be more unlikely, to all human appearance, than their fulfilment. The hopes entertained by the Latter-day Saints, respecting their return to the lands of their inheritances in

Jackson county, have been for years a standing joke for all those who have written or spoken about the people; but subsequent occurrences, as the following statements will disclose, have made that event appear less improbable to them than it did a few years since. A general order issued to the inhabitants of the border counties of Missouri, by Federal General Ewing, in August 1863, says:—"All persons living in Jackson, Cass, and Bates counties, Missouri, and that part of Vernon county included in this district, are hereby ordered to remove from their present places of residence, within fifteen days from the date hereof. * * * All grain and hay found in such districts after the 9th of September next, not convenient to military stations, will be destroyed;" as also the subjoined *morceau* from a speech delivered shortly after by Brigadier-General Jennison, of the Federal army, to the people of Paoli, on the Kansas and Missouri border, quoted from the *London Times*:—

"Do you suppose I will march into Missouri and ask them to take the oath? No, not by a—sight! If they have protection papers I will hang them, for real Union men need no written proof of their loyalty. In my next proclamation I will say to every physically able-bodied man in the State of Missouri,—'You must fight for your homes or be put to death.' And the head of your column will make the road so clear, that no Copperhead shall see the tail end of the command. I put the negro on the top and the traitor underneath. Everything disloyal, from a Shanghai chicken to a Durham cow, must be cleaned out. Adopt this policy, and there will be no more Copperheads in Kansas. The 15th will be filled three weeks from to-day. Its whole duty will be to kill rebels. [A Voice,—'Have you got the horses?'] Jennison,—I never had any trouble in getting all the horses I wanted. All the trouble I ever had was in preventing the boys from leading off six or seven. But my men musn't take anything that will not further the interests of their own regiment. Every man must, of course, be his own judge. This regiment will march with the revolver in one hand and the torch in the other. It will be organized on a military and patriotic, and not political basis. We carry the flag, kill with the sabre, and hang with the gallows."

The following from the *American Flag*, written in the latter part of 1864, will show how well this was carried into effect:—

"St. Louis is thronged with people, most of them refugees from the interior, some intending to return when the leaves fall, others to remain over winter, in the meanwhile gathering the remnants of their estates, with which to seek new homes for their families. Among them I meet many old acquaintances, Union men and 'subjugated secessionists,' and as we talk over the past and present, contrasting Missouri as she is with Missouri as she was, the tongue often falters, and the eye fills with tears. One and all describe her as the theatre of passion, strife, confusion and waste; as fast becoming, in the language of Scripture, 'a land desolate and without an inhabitant.' Murder spots are always in sight, and the traveller wearying in reckoning the houseless chimnies which bristle in the prairie landscape, pronounces the words, 'Quantrell's pickets,' and hurries on to escape reflection. One friend exclaimed, with an energy somewhat excusable, 'It is a second edition of hell!'"

The following brief extract from the correspondence of the *Nashville Union*, written in the autumn of 1864, conveys a faint idea of what the inhabitants of that nation are suffering:—

"From Chattanooga to Marietta, there is presented to the eye one vast sheet of misery. The fugitives from ruined villages or deserted fields, seek shelter in the mountains. Cities sacked, towns burnt, population decimated, are so many evidences of the fearful guilt, that rests upon the chiefs of this most wicked and causeless rebellion. All along the roads are great wheat fields, in which no sickle will enter; crops sufficient to feed all New England, are to be lost for want of laborers. The owners

have been driven into the rebel army by a merciless conscription, and the blacks have been sent further south. I saw enough of this country to get a most vivid and painful impression of the horrors of war. The entire country, in almost every rood of it, is a battle field trodden over by both armies. In the towns, one is struck with the absence of young men and men in middle life."

It will thus be seen that the inhabitants of Missouri and Kansas are now striving, with all their might, to hasten the fulfilment of the prophecies concerning them. God is using them as the instruments of their own punishment. They are reaping a fearful retribution for their persecution of the Saints. They are receiving the measure which they meted to others, pressed down, heaped up, and running over. They are emptying the land of inhabitants, burning the rubbish, and clearing the way for the return of the Saints; and the city of Zion will yet be laid out, and commenced to be built in Jackson county, Missouri, and the Temple of the Lord will be erected on that very spot in *this generation*, and a cloud of glory shall rest upon it by day, and a pillar of fire by night, for the mouth of the Lord hath spoken it.

England, however, still deems her position unassailable. The strength of her Government, the patriotism of her sons, their unalterable devotion to her interests, and her great wealth and boundless resources, cause her to indulge in unlimited gratulations upon her security and prospects. But even now events are in process of development, which will inevitably involve Great Britain in trouble and war. The wisdom of her statesmen alone, cannot save her from those dreadful evils. The time is not far distant, when she will find herself opposed by nations against whose power she will not be able, single-handed, to make headway. Through the combinations and alliances which they will enter into, she will be compelled to "call upon other nations," in order to defend herself and the integrity of her empire, and to preserve herself from being overwhelmed. On this point the Lord has spoken. His words will be as literally and completely fulfilled in relation to her, as they have been thus far, and will be in the future, respecting America. War is to be poured out upon all nations. Great Britain can no more escape the effect of that fiat, notwithstanding the permanence of her Government, the strength of her people, and the abundance of her wealth and resources, than can the rest of the nations.

We have here selected a few, from among many, of the most pointed and remarkable prophecies that have been uttered by the Prophet Joseph Smith, and other inspired men in this age, together with a few of their recorded fulfilment, as taken from various statements made in public journals. Can any one rise from a careful and honest perusal of these pages, without feeling convinced that the Lord has spoken from the heavens in these latter days, and made known his will concerning mankind, and the destiny that awaits them? It is true there are some portions of these prophecies that have not come to pass; but they are of vast importance to this generation, plainly portraying, as they do, the terrible fate that awaits them unless they repent; and in due time every word contained in them will be fulfilled. How fearful, then, the future that is before the world, unless they will humble themselves, repent of their sins, and thankfully accept the plan of deliverance and salvation that has been provided for them. The time is at hand when the refuge of lies will be swept from the face of the whole earth, and there will be no peace or safety for any

excepting those who turn unto the Lord with full purpose of heart, obey the fulness of the Gospel as revealed through the Prophet Joseph Smith, and gather with the Saints of the Most High, so that they may be prepared for the coming of the Son of Man, which is nigh—EVEN AT YOUR DOORS.

ARRIVALS IN NEW YORK. We have much pleasure in chronicling the safe arrival of Elders Thomas Taylor, John G. Holman, and Joseph G. Romney, at New York on the 1st ult., after a pleasant passage of fifteen days. By advices received from Elder Taylor, he is of opinion that the Saints who cannot go right through to the Valley by this season's emigration, had better remain in the States. He does not apprehend that there is the slightest danger of their being molested in any way, if they will avoid drinking saloons and bounty brokers (enlisting agents). The people are very anxious to get men from here, to supply the place of those drafted into the war, and should they be willing, they can easily find employment of some kind, and very often at their own trades.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }
Jan. 12, 1865. }

Presidents Daniel H. Wells and
Brigham Young, jun.

Dear Brethren,—Since my last to you, written Dec. 5, 1864, I have heard nothing direct from you until yesterday, when I received a letter from Brigham, under date of Nov. 28th. I have been hoping to receive a letter from you, and have, therefore, deferred writing to you a little longer than I otherwise would have done. I am gratified to hear of the general prosperity of the Work, as reported in the letter which I have just received; and you, and the Elders associated with you, as well as all the Saints, have our constant prayers in your behalf, that you may be greatly blessed in your movements, and be preserved to return again to this place in safety and in peace. Our hearts are gladdened by witnessing the onward march of the kingdom of our God, and the fulfilment of his mighty purposes, which he has long contemplated, and respecting which he has inspired his servants to speak unto the inhabitants of the earth. The heathen

rage, and the wicked imagine vain things; the rulers set themselves and take counsel together against the Lord, his kingdom and his anointed ones; but the Lord holds them in derision, and laughs at their folly. He is speaking unto them in his wrath, and he is vexing them in his sore displeasure. His Saints—they who put their trust in him—are remembered by him, and he is vindicating them in the eyes of the nations, and pouring out upon them the Spirit of comfort and joy, and they will be borne off triumphantly, as on eagles' wings. There never have been a people, of whom we have any account, who have had greater cause for exclaiming in the spirit of praise and thanksgiving.—Who is like unto the Lord our God, glorious in holiness, almighty in power, fulfilling his promises unto his servants and children, and delivering them from all their enemies and every evil, and planting their feet in sure places! Our enemies are flattering themselves, so they say, with the hope that their accursed designs against us will be accomplished. They would like to see society in Utah polluted, and their civilization introduced; but

it would be a woful day for the Israel of God, if such efforts were to be successful. We would be destroyed by their cruelty, and our wives, sisters and daughters would fall a prey to their unbridled and hellish lusts, and virtue, truth and liberty, would be without a sanctuary upon the earth. But we have the glorious consolation which the Lord has given unto us, that all the labors of themselves and their master will prove of no avail. The *Vedette* has been unusually bitter of late, since the change of editors—too bitter to hold out very long; they will exhaust themselves for want of fuel, for it is very difficult to keep up a one-sided warfare such as they are waging. If we would quarrel with them, or notice them, it would be encouraging, and they would zealously keep on, being fed by the opposition with which they were met; but it is very annoying, after they have exhausted every invective, and every species of vituperation and slander, to find no spot so vulnerable that they can cause us to wince in the least, or to even express the most trifling anger or vexation. Such contemptuous indifference has more effect upon them, than the most elaborate arguments and replies would have.

The winter, thus far, has been quite mild. Fuel has been very high this winter—coal selling, in many instances, at \$45 a ton, and wood at \$35 per cord. There is more snow deposited in the mountains now, than there was at the close of last winter, and the valleys have been very well soaked with rain.

The Deseret Irrigation and Navigation Canal is being pushed ahead with spirit, and there is reason to believe that we can so far complete it between Little Cottonwood and the city, that we can obtain water for irrigation, and boat rock by it for the Temple next summer. No attempt will be made, this present winter, to extend it farther south than Little Cottonwood. When it proves a success between the Cottonwoods and the City, and the people see that it is a demonstrated fact, it will be a comparatively easy matter to push it through from the Little Cottonwood, to the outlet of the lake.

The news from the Colorado River is encouraging. Brother Anson Call and a company of brethren, have selected a suitable site for the erection of a warehouse at the head of navigation on the river. This point is about 125 miles distant from St. George. There are two or three hundred acres of arable land there, which they think can be irrigated by taking out the water of the river. They also found a fine body of land on the Muddy, near its mouth, which they described as very rich, equal to any of our land in the Territory. They think that two or three hundred families can be comfortably located there, and not be crowded. They went down the river to Hardy's Landing, — miles from St. George. They describe the country between Los Vegas and Hardy's, as being exceedingly rough—so bad, that it was dangerous in places for both man and beast. Brother Call purchased many articles at Hardy's, which he needed for the warehouse he was authorized to erect at the head of navigation, which Mr. Hardy's agent promised to deliver at the warehouse site by the 10th of January. There is considerable interest being felt by many persons who have heard of our intended operations on the Colorado, and by others, also, who have anticipated that the river would yet be an outlet and inlet for our traffic; and they are beginning to crowd in and occupy the land. We contemplate sending two or three hundred families down there, to locate upon the most eligible spots, as we have no wish to see outside parties come in, and take possession of the best places, and reap the fruits of our toil. This they would be sure to do, when they learn that we are likely to do our business by that river, unless we forestall them by prompt action.

The Legislature is still in session. The most important business which has come before that body, is the chartering of the Deseret Irrigation and Navigation Canal Company, and a general bill giving the people the authority to form irrigation districts, to take out the waters of any stream that may be needed, and prescribing their powers, and a bill to charter a company to construct a toll road from

Heber River, via Parley's Park and Parley's Canyon, to the City, and a bill making every owner of cattle liable for the damage they may commit.

It may be interesting to Brigham to know respecting his brothers Joseph and John W. Joseph A. has taken his mills this year; these claim more of his time and attention; but, besides attending to those, he has been employed in the business of the canal, and, since the Legislature convened, has been industriously employed there. John W.'s eyes are still weak. He has been travelling with brother Musser, and has just returned; he will continue to travel with him.

Your families and friends are all well, as far as I know. Accept my love to yourselves and families, in which brother Heber and the brethren of the Twelve join. Ever praying that you, and all God's servants, both at home and abroad, may possess His spirit to accomplish his will in all things, I remain, your brother in the word,

BRIGHAM YOUNG.

By a subsequent letter from President Young, dated 2nd February, we extract the following:—"The Territorial Legislature adjourned on the 10th ult. The two bills, one chartering the Deseret Irrigation and Navigation Canal Company, and the second, the Wahsatch Wagon Road Company, were both vetoed by the Gov-

ernor. The vetoing of the Wagon Road Bill deprives the road of all prospective improvement for the year, as the Legislature, having the idea that they had done all that was necessary to make the road all that was required, did not appropriate any amount for its repair.

The Canal Company can be organized under the bill, which was passed this session, providing for the organization of irrigation districts, and the necessary steps are being taken, according to the provisions of the bill, for the accomplishment of this object.

The Legislature of the State of Deseret met on the 23rd of January, and I presented my message, which was read and ordered to be printed. There was but little business to occupy the attention of the members, and they adjourned on the evening of the 23rd. Though the session has been but a brief one, it is not the less important that the State Legislature should meet regularly, and that everything should be kept in readiness to start the State machinery, whenever the necessity or opportunity for doing so shall offer.

There has been a very cold snap of weather since I last wrote you, and the creeks have been entirely frozen up; yet the weather has been very pleasant for the season. We are now having a thaw, and the prospect is, that we will have a regular break up. General good health prevails among the Saints."

[We shall publish Governor Young's Message in next week's STAR.—Ed.]

VARIETIES.

Men of the noblest disposition think themselves happiest when others share their happiness with them.

Heaven is on the side of virtue; for whoever dreads punishment suffers it, and whoever deserves it dreads it.

"Why, Bridget," said a lady who wished to rally her servant girl, for the amusement of the company, upon the fantastic ornamenting of a huge pie, "did you do this? You're quite an artist; pray, how did you do it?"—"Indade, mum, it was myself that did it," replied Bridget. "Isn't it pretty? I did it with your false teeth, mum."

A farmer told a friend of his, who had come from town for a few days' shooting, that he once had an excellent gun that went off upon a thief coming into the house, although not charged. "Wonderful gun, indeed," said the sportsman; "but how did it happen?"

"Just have been an Irish gun."—"Not at all," said the farmer; "the thief and it went off together, and before I had time to charge him with it."